A FREE AND OFFENCELES Iuſtification,

OF

A LATELY PVBLISHT and moſt maliciouſly miſinterpreted *Poeme*:

ENTITVLED

Andromeda liberata.

Veritatem qui amat, emat.

Ark
4° A 36

LONDON,
Printed for LAVRENCE L'ISLE and are to be ſold at his ſhop in *Pauls* church-yard at the ſigne of the *Tigers-head*. 1614.

A FREE AND
OFFENCELESS
Iustification,
OF
A LATELY PVBLISHT
and most maliciously mistaken
Pretended Poeme:
Entituled
Andromeda liberata.

BIBLIOTHECA·BODLEIANA·

LONDON,
Printed for LAWRENCE L'ISLE and are to be sold
at his Shop in Pauls Church-yard at the Signe
of the Tyger. 1644.

A FREE AND OF-FENCELES IVSTIFI-

cation: Of a lately publiſht and moſt *malicioußly miſinterpreted Poeme; Entituled,*

Andromeda liberata.

AS *Learning*, hath delighted from her cradle, to hide her ſelfe from the baſe and prophane *Vulgare*, her ancient Enemy, vnder diuers vailes of *Hieroglyphicks*, Fables, and the like; So hath ſhe pleaſed her ſelfe with no diſguiſe more; then in miſteries and allegoricall fictions of *Poeſie*. Theſe haue in that kinde, beene of ſpeciall reputation; as taking place of the reſt, both for priority of time, and precedence of vſe; being borne in the ould world, long before *Hieroglyphicks* or Fabels were conceiued: And deliuered from the Fathers to the Sonnes of Art; without any Aucthor but *Antiquity*. Yet euer held in high Reuerence and Aucthority; as ſuppo-

ſed to conceale, within the vtter barke (as their Eternities approue) ſome ſappe of hidden Truth: As either ſome dimme and obſcure prints of diuinity, and the ſacred hiſtory; Or the grounds of naturall, or rules of morall Philoſophie, for the recommending of ſome vertue, or curing ſome vice in generall (For howſoeuer Phiſitions alledge, that their medicins, reſpect *non Hominem, ſed Socratem*; not euery, but ſuch a ſpeciall body: Yet *Poets* profeſſe the contrary, that their phiſique intends *non Socratem ſed Hominem*, not the indiuiduall but the vniuerſall) Or elſe recording ſome memorable Examples for the vſe of policie and ſtate: euer (I ſay) encloſing within the Rinde, ſome fruit of knowledge howſoeuer darkened; and (by reaſon of the obſcurity) of ambiguous and different conſtruction. Ἐστι γὰρ φύσει ποικίλα καὶ παντοδαπὰ τὰ ἀινίγματα, &c. *Eſt enim ipſa Natura vniuerſa Poeſis ænigmatum plena, nec cuiuis eam dignoſcit*: This Ambiguity in the ſence, hath giuen ſcope to the varietie of expoſitions; while Poets in all ages (challenging, as their Birth-rights, the vſe and application of theſe fictions) haue euer beene allowed to faſhion both, *pro & contra*, to their owne offenceleſſe, and iudicious occaſions. And borrowing to ſatte the priuiledg'd licence of their profeſſions; haue enlarged, or alred the Allegory, with inuentions and diſpoſitions of their owne, to extend it to their preſent doctrinall and illuſtrous purpoſes. By which authority, my ſelfe (reſoluing amongſt others,

Plat. in Alcib. 2.

to

to offer vp my poore mite, to the honour of the late Nuptials; betwixt the two moſt Noble perſonages, whoſe honored names renown the front of my Poeme) ſingled out (as in ſome parts harmeleſly, and gracefully applicable to the occaſion) The Nuptials of *Perſeus* and *Andromeda*, an innocent and ſpotleſſe virgine, reſcu'd from the polluted throate of a monſter; which I in this place applied to the ſauage multitude; peruerting her moſt lawfully-ſought propagation, both of blood and bleſſing, to their owne moſt lawleſſe and laſciuious intentions: from which in all right ſhe was legally and formally deliuered. Nor did I euer imagine till now ſo farre-fetcht a thought in malice (ſuch was my ſimplicitie) That the fiction being as ancient as the firſt world, was originally intended to the diſhonor of any perſon now liuing: but preſum'd, that the application being free, I might *pro meo iure* diſpoſe it (innocently) to mine owne obiect: if at leaſt, in mine owne wrighting, I might be reaſonablie & conſcionablie maſter of mine owne meaning. And to this ſenſe, I confinde the allegory throughout my Poeme; as euery word thereof, (concerning that point) doth cleerely and neceſſarilie demonſtrate: without the leaſt intendment (I vow to God) againſt any noble perſonages free ſtate, or honor. Nor make I any noble (whoſe meere ſhadowes heerin, the vulgar perhaps may imitatate) any thought the more mixt with the groſſe ſubſtance of the vulgar:

but present the vulgare onely in their vnseuerd herde; as euer in antient tradition of all autentticall Authours they haue beene resembled: To whom they were neuer beholding for any fairer Titles; then the base, ignoble, barbarous, giddie multitude; The Monster with many heads (which the Emperor, in his displeasure, wisht to haue sprung all from one necke; that all at one blow, he might haue vntrunkt them) *cui lumen ademptum*; without an Eye; or, at most, seeing all by one sight (like the *Lamiæ*, who had but one eie to serue all their directions, which, as anie one of them went abroad, she put on, and put off when she came home) giuing vp their vnderstandings to their affections, and taking vp their affections on other mens credits, neuer examining the causes of their Loues or hates, but (like curres) alwaies barking at all they know not: whose most honored deseruings (were they knowen to them as to others of neerer and truer obseruation) might impresse in them as much reuerence as their ignorance doth rudenesse: Euermore baying lowdest at the most eminent Reputations, & with whō as in the kingdom of Frogges) the most lowd Crier, is the lottiest Ruler: No reason nor authority able to stoope them; though neuer so iudicially & religiously vrdging them: whose impartiall and cleere truth, not their owne bold blindnesse can denie; vnlesse they will dare to mutter with the Oratour touching the Delphicke Oracles, and say

Caligula.

Canes ignotis allatrant, notis blandiuntur Sen.

our

our Oracles of *Truth*, did likewiſe [illegible] encline to Philip: putting no difference betwixt *Illuſion* and *Truth*, the conſciences of learned religious men, and the cunnings of prophane. And then how may my poore endeauours, in dutie to *Truth*, and my moſt deare Conſcience (for Reputation, ſince it ſtands, for the moſt part, on beaſts feete, and *Deſerts* hand is nothing to warrant it, let it goe with the beaſtly) reforme or eſcape their vnrelenting detractions? The Loues of the right vertuous and truly noble, I haue euer as much eſteemed, as deſpiſed the reſt: finding euer of the firſt ſort, in all degrees, as worthy as any of my rancke, till (hauing enough to doe, in mine owne neceſſary ends, hating to inſinuate and labour their confirmation, and encreaſe of opinion, further then their owne free iudgements would excite and direct them) I ſtill met with vndermining laborers for themſelues, who (eſteeming all worth their own, which they detract from others) deminiſht me much in ſome changeable eſtimations (*Amicus enim Animal facile mutabile*) whoſe ſupplies yet farre better haue ſtill brought me vnſought: and till this moſt vnequall impreſſion oppreſt me, I ſtood firme vp with many, now onely, with God and my ſelfe. For the violent hoobub, ſetting my ſong to their owne tunes, haue made it yeeld ſo harſh and diſtaſtefull a ſound to my beſt friends, that my Integritie, euen they hold affected with the ſhrill eccho thereof, by reflexion receiuing it Dem: Rhet.

from

from the mouthes of others. And thus (to omit, as strooke dumbe with the disdaine of it, their most vnmanly lie both of my baffling and wounding, saying; Take this for your *Andromeda*; not being so much as toucht, I witnesse God, nor one sillable suffering) I will descend to a conclusion with this; that in all this my seede time, sowing others honours, *Inuidus super seminauit Zizania &c.* Whiles I slept in mine innocencie, the enuious man hath beene heere, who like a venomous spider, drawing this subtle thred out of himselfe, cunningly spred it into the eares of the manie (who as they see all with one eye, so heare all with one eare, and that alwaies the left) where multiplying and getting strength it was spred into an Artificiall webbe, to entangle my poore poeticall flie; being otherwise (God knowes) far enough from all venome, saue what hath beene lore'd into her, by her poisonous enemy to sting her to death. But the allusion (you will say) may be extended so farre; but *qui nimium emulget elicet sanguinem*; a malicious reader by straining the Allegorie past his intentionall limits, may make it giue blood, where it yeeldes naturally milke, and ouercurious wits may discouer a sting in a flie? But as a guiltlesse prisoner at the barre sayd to a Lawyer thundring against his life, *Num quia tu disertus es, ego peribo?* because malice is witty, must Innocence be condemned? Or if some other, not sufficiently examining what I haue written, shall by mistaking the title,

suppose

ſuppoſe it carrie ſuch an vnderſtanding; doth any Law therfore caſt that meaning vpon me? Or doth any rule of reaſon make it good, that let the writer meane what he liſt, his writing notwithſtanding muſt be conſtrued *in mentem Legentis?* to the intendment of the Reader? If then, for the miſtaking of an enuious or vnskilfull Reader, who commonly being *præiudicia pro iudicijs*, I ſhall be expoſed to the hate of the better ſort, or taken forciblie into any powerfull diſpleaſure, I ſhall eſteeme it an acte as cruell and tyranous, as that of the Emperour, who put a Conſul to death for the errour of a publique Crier; miſnanning him Emperour in ſtead of Conſul. For my ſelfe I may iuſtly ſay thus much, that if my whole life were layd on the racke, it could neuer accuſe me for a *Satyriſt* or *Libeller*, to play with worthie mens reputations; or if my vaine were ſo addicted, yet could I ſo farre be giuen ouer, as without cauſe or end, to aduenture on perſonages of renowned nobilitie? hauing infallible reaſon to aſſure my ſelfe, that euen thoſe moſt honoured perſonages, to whoſe graces I chiefly intended theſe labours, might they but in the leſt degree haue ſuſpected any ſuch alluſion by me purpoſed, as is now moſt iniuriouſly ſurmiſed againſt me, they would haue abhorred me and baniſht me their ſight. To conclude *Hic Rhodus, hic ſaltus*; as I ſaid of my life, ſo of my lines; heere is the Poeme; let euerie ſillable of it be tortured by any how partiall and preiudicate ſoeuer (for as the caſe

hath beene carried: I can now looke for no difference) and if the leaſt particle thereof, can be brought, neceſſarilie or iuſtly to conteſſe, any harmefull intention of mine to the height imagined, hauing already paſt the teſt of ſome of the moſt Iudiciall and Noble of this Kingdome: if *Malice* will ſtill make vnanſwerably mine, what her ſelfe hath meerely inuented, and ſay with Phiſitians, that the fault of the firſt concoction cannot be corrected iu the ſecond, (my meat ſuppoſed *Harpy-like* rauiſht at firſt, into her vicious ſtomacke) Aud that as *Herodotus* is vniuſtly ſaid to praiſe onlie the *Athenians*, that all *Grecians* elſe he might the more freelie depraue, ſo *Malice* will as licentiouſlie affirme, that my Poeme hath ſomething honourablie applicable, that the reſt might the more ſafelv diſcouer my malignance: And laſtelie, If my Iudges (being preiudiced with my accuſation, haue no eare left to heare my defence) will therefore powerfullie continue their hoſtilitie both againſt my life & reputation, then *Collũ ſecuri*, I muſt endure at how inhumane hands ſoeuer (at leaſt) my poore credits amputation: humblie retiring my ſelfe within the Caſtle of my Innocence, & there in patience poſſeſsing my Soule, quietlie abide their vttermoſt outrage: de-defending my ſelfe, as I maie, from the better ſort, by a cleere conſcience, from the baſer, by an eternall contempt.

Pereas, qui calamitates hominum colligis. Eur:

of Perſeus and Andromeda.

The worſt of the greateſt Act.
Ætna quencht.

Diſt: *Two Plants in one ſoile fruitleſſe;*
Both tranſplanted:

(Untoucht) finde fit meanes for
poſterity granted.

The worſt of the leaſt.
The ſpleeneleſſe Flie.

Diſt: *The Innocent deliuerd, her deſtroier*
Her trophe is: Her Sauer, Her Enioyer.

Tamen hæc fremit Plebs. Liv:

Yet further oppoſd; admit a little further anſwer.

Dialogus.

The Perſons Pheme *and* Theodines.

Phe. HO! *you!* Theodines *you muſt not dreame*
Y'are thus diſmiſt in Peace, ſeas too extreame
Your ſong hath ſtird vp, to becalmd ſo ſoone:

Nay,

Nay, in your hauen you ſhipwracke, y'are vndone,
Your Perſeus *is diſpleaſd, and ſlighteth now*
Your worke, as idle, and as ſeruile, yow.
The Peoples god-voice, hath exclaim'd away
Your miſtie cloudes, and he ſe's cleere as day
T'aue made him ſcandald for anothers wrong,
Wiſhing vnpubliſht your vnpopular ſong.
Theo. *O thou with peoples breaths and bubbles fild,*
Euer de'iuered, euermore with childe:
How Court and Cittie hurniſh with thy brede
Of newes and niſles? ſeaſoning all their feede
With nothing, but what onely (dreſt like thee)
Of ſurfet taſts and ſuperfluitie?
Let all thy bladder-blowers ſtill inſpire,
And make embroderd foote-bals for the mire
With thy ſuggeſtions: On the clouen feete
Of thy Chymæra *toſt from ſtreete to ſtreete;*
Our Perſeus *ſkornes to skuffle with the preaſe*
Or like th'inconſtant Moone be, that like theſe
Makes her ſelfe readie by her glaſſe the ſtas
The common Rendes vous *of all rude ſtreames:*
And fed in ſome part, with our common Thames
As that is hourely ſeru'd with ſewers and ſinckes,
Strengthening and cleanſing our ſweet meats and drinkes,
Our Perſeus *by* Mineruaes *perſe &* Mirror
Informes his beauties: that reformd from th'error
Which Change *and* Faſhion *in moſt others finde,*
Like his faire bodie, he may make his minde,
Decke that with knowing ornaments, and then
Effuſe his radiance, vpon knowing Men,
Which can no more faile then th'ſunne to ſhow
By his in-light, his outward ouerflow.

Perſeus?

Perſeus? (that when Minerua in her ſpring
Which renders deathleſſe, euery noble thing
Clarified in it, thrice waſht hath his foode)
Take from a Sow, that waſheth in her floode
(The common kennell) euery gut ſhe feedes?
His food then thinking cleaner? And but then
Take it for manly, when vnfit for Men?
Can I ſeeme ſeruile to him, when alas
My whole Lifes freedome, ſhewes I neuer was?
If I be rude in ſpeech, or not expreſſe
My Plaine Minde, with affected Courtlines
His Inſight can into the Fountaine reach,
And knowes, ſound meaning nere vſde gloſing ſpeach.
Phem. Well, be he as you hope, but this beleeue,
All friends haue left you, all that knew you grieue
(For faire condition in you) that your Thrall,
To one Mans humour, ſhould ſo loſe them all:
Theo. One may be worth all, and they thus implie
Themſelues are all bad, that our Good enuie.
Goodneſſe and Truth they are (the All-good knowes)
To whom my free Soule all her labours vowes.
If friends for this forſake me, let them flie;
And know that nomore their inconſtancie
Grieues, or diſheartens my reſolu'd endeauours,
Then I had ſhaken off ſo many feauers.
My faire condition mones them: Euen right thus
Far'd the Phiſition, Ariſtoxenus
With ſtill poore Socrates; who terming rude,
Luſtfull, vnlearn'd, and with no wit indude
The moſt wiſe Man, did adde yet, he is iuſt.
And with that praiſe, would gine his diſpraiſe truſt.
For as a man, whom Arte hath flatterytaught,

And is at all parts, maſter of his Craft;
With long and varied praiſes, doth ſometimes
Mixe by the way, ſome ſleight and perniall crimes
As ſawce; to giue his flatteries taſte and ſcope,
So, that Malignitie, may giue her hope
Of faults beleeu'd effect, ſhe likewiſe laies
In her ſtrowd paſſage, ſome light flowers of praiſe.
But tis not me ahlas, they thus purſue
With ſuch vnprofiting, Cunning, nor embrue
Their bitter ſpent mouthes, with ſuch bloud-mixt ſome,
In chace of any action that can come
From my poore forme, but from the foot they tread
Thoſe paſſages, that thence affect the head.
And why? who knowes? not that next ſpirit that is
Organe to all their knowing faculties,
Linceus. Or elſe, I know I oft haue read of one
So ſharpe-eyd, he could ſee through Oke and Stone,
Callicrates. Another that high ſet in Sicilie
Mirmecides. As farre as Carthage numbred with his eye,
The Nauie vnder ſaile. which was diſſite
A night and daies ſaile; with windes moſt fore-right;
And others, that ſuch curious chariots made
As with a flies wing, they hid all in ſhade,
And in a Seſamine (ſmall Indian graine)
Engrau'd a page of Homers verſes plaine.
Theſe farre-ſeene mermailes, I could neuer ſee
Being made of downe right, flat ſimplicitie,
How neere our curious Craftsmen come to theſe
They muſt demonſtrate, ere they winne the wiſe:
Phe. But who are thoſe you reckon Homicides
In your rackt Poeme? I ſweare, that diuides
Your wondering Reader, far from your applauſe.

Theo. *Iioie in that, for weighing with this cauſe*
Their other Reaſon, men may cleerely ſee,
How ſharpe and pregnant their conſtructions be.
I proue by Argument, that he that loues
Is deade, and onely in his louer moues.
His Louer as t'were taking life from him:
And praiſing that kinde ſlaughter I condemne
As churliſh Homicides, *who will denie*
In loue twixt two, the poſſibility
To propagate their liues into deſcent
Needefull and lawfull, and that argument
Is Platoes, *to a word, which much commends*
The two great perſonages, who wanting th'ends
Of wedlocke, as they were; with one conſent
Sought cleere diſiunction, which (with bleſt euent)
May ioine both otherwiſe, with ſuch encreaſe
Of worthy Offſpring, that poſterities
May bleſſe their fautors, and their fauoures now:
Whom now ſuch bans and poiſons ouerflow.
Phem. *Bound to a barraine rocke, and death expected,*
See that with all your skill then cleane diſſected.
That (barraine) cleere your edge of, if you can.
Theo. *As if that could applied be to a Man?*
O barraine Malice! was it euer ſayd
A man was barraine? or the burthen layd
Of bearing fruite on Man? if not, nor this
Epithete barraine, can be conſtrued his
In leaſt proprietie: but that ſuch a one
As was Andromeda; *in whoſe parts ſhone*
All beauties, both of bodie and of minde
The ſea dame to a barraine rocke ſhould binde
In enuie leaſt ſome other of her kinde

See my reaſons in their places.

Quippe non minus homicida cenſendus eſt qui hominem præcipit naſciturum; quam qui natum tollit e medio. Audacior autem, qui preſentem abiumpit viram, crudelior, qui lucem inuidet naſciturο, & nondum natos filios ſuos enecat. Plat. in Sympo.

Virgo ſanè egregia, & omnibus animi & corporis dotibus ornatiſſima Natal: Co: de Andromeda.

Should

Should challenge them for beauty any more;
Encreaſt the cauſe of making all deplore
So deare an innocent, with all deſert
No more then (for Humanities ſhame) peruert
For of your whole huge reckonings heere's the ſum,
O ſæclum inſipiens, & inficetum.

Quod dignis adimit, tranſit
ad Impios.